worthy of obtaining infinitude. It is neither male nor female,'
nor is it neuter. It is protected by whatever body it takes."

Nothing can be compared to the self's mobility, its power of assimilation, its growth, function, fruitfulness, its tendencies and complexities. It is a free cause, a separate island of individual will in the midst of the great ocean of Divine Will. Being an emanation from the Supreme soul, it is indestructible even as its Author is immortal. In other words, the soul is that imperishable essence which, as Dr. Martineau has observed, is " *too adamant for the weight even of Infinity to crush out.*" Besides, the soul is receptive, living, fertile; the soul, which is the sublimes! in all created nature, is according to our Hindu ideas, the female principle ; it is overshadowed, it conceives, bears, brings forth. When united with God's Spirit, there is endless change, motion, impulse, aspiration, hope, pain,]oy, insight, resolution. Again, it has taken God's evolution millions and millions of years to produce the free-willed and self-conscious person called *Rurusha.* Unless personality is something indestructible, all the labours of His evolution are clearly 'a prodigious waste, and not merely a prodigious waste but

an unreasoning waste. There is no doubt therefore that
He has destined the individual self whom He has created
in His own image and moulded in His own essence, to be
immortal and to find his destiny and delight in Him.

. I sliall give a few more characteristics of this wonderful
self as gleaned and summarised from the widely scattered
philosophical writings of Tattwabhushan.

According to Sankara, the Prince of adwaithic philo-
sophers, the self is not contingent in the case of any person,
for, it is self-evident. The self is not established by the
proofs-of the existence of the self. Perception and other
proofs, which are employed in the case of things not proved
but to be proved, are founded on it. NJO one. assumes such
things as ether and the Uke as self-evident and needing no